and the energy, concentrated in its formation;, oblivious of all else that is not included in the formation or not there overtly operative. Ignorance is Nature's purposeful oblivion of the Self and the All, leaving them aside, putting them behind herself in order to do solely what she has to do in some outer play of existence.

In the infinity of being and its infinite awareness concentration of consciousness, Tapas, is always present as an inherent power of Conscious-ness-Force: it is a self-held or self-gathered dwelling of the eternal Awareness in itself and on itself or on its object; but the object is always in some way itself, its own being or a manifestation and move-ment of its being. The concentration may be essential; it may be even a sole indwelling or an entire absorption in the essence of its own being, a luminous or else a self-oblivious self-immersion. Or it may be an integral or else a total-multiple or a part-multiple concentration. **Or** it may be a single separative regard on one field of its being or move-ment, a single-pointed concentration in one centre- or an absorption in one objective form of its self-existence. The first, the essential, is at one end the superconscient Silence and at the

other end
the Inconscience; the second, the
integral, is the
total consciousness of Sachchidananda,
the supra-
mental concentration; the third, the
multiple, is the
method of the totalising or global
overmental aware-
ness; the fourth, the separative, is the
characteristic
nature of the Ignorance. The supreme
integrality